THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (MALACHI 3: 10).

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CAUSE OF THE GREAT WAR.

BY HON. W. G. M. THOMAS, OF TENNESSEE.

[THE following is an address delivered in Chattanooga, Tennessee, by the Hon. W. G. M. Thomas, of that State. The gentleman is an able lawyer and profound student of international politics, and he has especially investigated the causes that led up to the great world war. Senator John K. Shields, of Tennessee, obtained permission to have the entire address printed in the *Congressional Record* of February 11th, 1918. It was published in the May number of the *Improvement Era*, and it is reproduced in the *Star* from the pages of that well edited and widely read Church magazine. Efforts are being made constantly to conceal the real origin of the world-shaking conflict, and to shift the responsibility to innocent shoulders. It is, therefore, important, especially for future international relations, that that question should be clearly understood. Senator Shields, in speaking of the address, says: "I believe that Mr. Thomas, in this able address, has conclusively established, as we all believe, that this fearful war and unparalleled sacrifice of human life and treasure was deliberately brought about by the Imperial Government of Germany to effect a long-premeditated dream and effort of world-wide conquest and dominion."—ED.]

The world has some acquaintance to-day with things of which it might have known, and of which it ought to have known many years ago. Antedating the month of July, 1914, it was not supposed to be a possible fact to deceive all the world a part of the time, or a part of the world all of the time. Indeed, not until

after this memorable month of that year were people outside the boundaries of Germany aware that the whole world had been deceived, and that a part of the world was still being deceived, but, since July, 1914, nine-tenths of all the globe and nine-tenths of the people of the globe have been engaged in a settled, determined course of action to convince the other one-tenth that it is not possible to deceive all the world all the time.

Unbelievable as it may appear to be, the world has had another revelation, namely, that the very easiest method of certain deception is to be found in the use of the palpably incredible—incredible truth presented openly in plain outline—and in exact detail and plan. And still another fact has been revealed—that Germany is the one conspicuous example in the art of this unique method of deception.

Antedating Austria-Hungary's ultimatum to Serbia, and the horrible consequences which followed that document, nowhere in the world, beyond German borders, was it even thinkable that any incredible fact or any number of incredible facts could be successfully used to deceive. So completely were people misled that they do not longer doubt that an easy and certain means of deception is the incredible dressed in unadorned simplicity.

For at least one-quarter of a century preceding the present war the reading public throughout the earth were buying and using German books. The student who aspired to scholarship felt moved to believe that to attain his ambition he must pass through a German university. German professors were called into chairs in institutions of higher learning. That American schoolmen might possess the kultur of Germany, and that American youths might sit at the feet of German professors, universities in the United States and universities in Germany exchanged their professors. Everybody who visited Europe visited Germany. If his tour led him into a German city, he observed that a woman's right-of-way along a German sidewalk was subordinate to that of the German army officer. He observed, too, that at ticket windows the German army and navy assumed precedence over the line of civilian men, women, and children. A tourist in Germany witnessed the movements of German commerce and industry, and he found himself interested in the volume of business which appeared to render necessary so many important railway lines leading to the boundaries of Belgium and other border States.

It was quite incredible to the foreigner that railroads built prior to 1914 meant any thing save Germany's peaceful progress and prosperity. It was unthinkable that these street scenes in Germany were anything more than mere isolated instances of rudeness on the part of German soldiers. It was unbelievable to students that there was any real harm in the rationalism and other "isms" found in the utterances of the German professors, and it was quite incredible to all readers that the German books and German

spokesmen on law, and right and wrong, or on war and might and cruelty, meant anything more than irresponsible utterances of such a madman as a Nietzsche, or of such a panegyrist of the Hohenzollerns as a Treitschke.

To-day it is known to everyone that neither German books, nor professors, German soldiers, nor railways, betrayed Germany. Not one of these, in itself, nor all of them combined, betrayed Germany, for the incredible was discovered to be not a betrayer.

Since July, 1915, the world has been taught the new and novel lessons that the incredible is sometimes not at all incredible, and that these German scenes, these German professors, these German books, were pointing unerringly and with bold frankness to the present world-war. Under the crimson light of three and one-half years of war, Germany now stands revealed. The incredible prior to 1914 is anything but incredible to-day and when we turn to the facts, we wonder how the world could have been misled.

Out of Germany's Own Mouth.

"The Teutonic race is called to circle the earth with its rule," says Woltman.

"If fate has selected us to assume the leadership in the kultur life of the peoples, we will not shrink from the great and lofty mission" (Pazaurek).

"The German soul is the world's soul. God and Germany belong to one another. The German soul is God's soul; it shall and will rule over mankind" (Pastor Lehmann).

"He who does not believe in the divine mission of Germany had better hang himself, and rather to-day than to-morrow" (Chamberlain).

"A good Providence watches over the fate of the German people, which is destined to the highest things on this earth" (Sonbart).

"The German people is always right, because it is the German people and 87,000,000 souls" (Tannenberg).

"We want to become a world people" (Meinecke).

"Germany is the center of God's plans for the world" (Pastor Lehmann).

"Germany will be the schoolmaster of all the world, as every German has a bit of schoolmaster in him" (Prof. Blume).

"Might is right, and right is decided by war" (Bernhardi).

"There is but one sort of right—the right of the stronger" (Lasson).

"It is foolish to talk of the rights of others" (Peters).

"Right and wrong are notions needed in civil life only" (Tannenberg).

"Might is the supreme right, and the dispute as to what is right is decided by the arbitrament of war. War gives a biologically just decision" (Bernhardi).

"What does right matter to me? I have no need for it. What I can acquire by force, that I possess and enjoy; what I can not obtain, I renounce. * * * I have the power to do" (Stirner).

"There is no legal obligation upon a State to observe treaties" (Lasson).

"No right is so inviolable that it must not yield to necessity, and in action dictated by necessity, there is no violation of right" (Prof. Kohler).

"No power is bound to sacrifice important interests of its own on the altar of faithfulness to her alliance" (Bismark).

"A State knows no arbiter and draws up all its treaties with this implied reservation * * * and is consequently entitled to repudiate its treaties" (Treitschke).

"When a diplomat is guilty of obscuring facts in a diplomatic negotiation he is thinking of his country" (Treitschke).

Germany and War.

"Without war humanity would sink into materialism." (Moltke).

"Nothing is more immoral than to consider and talk of war as an immoral thing. War is the mother of all good things" (Prof. Haase).

"When one really meditates war, one must say no word about it; one must envelop one's designs in a profound mystery; then suddenly and without warning, one leaps as a thief in the night" (Wirth).

"The lessons of history confirm the view that wars which have been deliberately provoked by far-seeing statesmen have had the happiest results" (Bernhardi).

"We must not think merely of external foes who compel us to fight. A war may seem to be forced upon a statesman by the condition of home affairs or by the pressure of the whole political situation" (Bernhardi).

"Thanks to his [Bismark's] diplomatic adroitness, he forced upon his adversaries the outward appearance of declaring war, while in reality Prussian-Germany was the assailant" (Strantz).

"If Belgium takes part in this war, she must be wiped off the map of Europe" (Thenden).

"Let us laugh with all our lungs at the old women in trousers who are afraid of war, and therefore complain that it is cruel and hideous. No; war is beautiful. Its august grandeur elevates the heart of man high above all that is commonplace and earthly" (Gottberg).

"We have become a nation of wrath; we think only of the war" (Pastor Lehmann).

"The German is a hero born and believes he can hack and hew his way through life" (Treitschke).

"God calls us to murderous battles, even if worlds should thereby fall to ruins" (Pastor Francke).

"War forms part of the eternal order instituted by God" (Moltke).

Germany and Peace.

"We must not look for permanent peace as a result of this war. Heaven defend Germany from that!" (Schmitz.)

"Only over the black gate of the cemetery * * * can be read the words 'Eternal peace for all peoples.' For peoples who live and strive, the only maxim and motto must be eternal war" (Wagner).

"The highest steps of kultur have not been mounted by peaceable nations in long periods of peace, but by warlike peoples in the time of their greatest combativeness" (Thenden).

"Perpetual peace is a dream, and it is not even a beautiful dream" (Moltke).

"We children of the future * * * do not by any means think it desirable that the kingdom of righteousness and peace should be established on the earth" (Nietzsche).

"Whoever can not prevail upon himself to approve, from the bottom of his heart, the sinking of the *Lusitania*—whoever can not conquer his sense of the gigantic cruelty to unnumbered perfectly innocent victims * * * and give himself up to honest delight at this victorious exploit of German defensive power—him we judge to be no true German" (Pastor Baumgarten).

"Not against our will were we thrown into this gigantic adventure. We willed it; we were bound to will it" (Harden).

"Terrorism is seen to be a relatively gentle procedure, useful to keep in a state of obedience the masses of the people" (Hartmann).

"Whoever enters upon a war in future will do well to look only to his own interests, and pay no heed to any so-called international law" (By a German, 1900).

"It is a gratuitous illusion to suppose that modern war does not demand far more brutality, far more violence, and an action far more general than was formerly the case" (Hartmann).

"I warn you against pity" (Nietzsche).

"We hold that hardness, violence, slavery, danger in the street and in the heart, secrecy, stoicism, arts of temptation and deviltry of all kinds; that everything evil, terrible, tyrannical, wild-heartlike, and serpentlike in man contributes to the elevation of the species just as much as the opposite—and in saying this, we do not even say enough" (Nietzsche).

"No sooner are airships invented than the general staffs set to work to devise methods of applying them to destruction" (Gumplowicz).

"Much that is dreadful and inhuman in history, much that one hardly likes to believe, is mitigated by the reflection that the one who commands and the one who carries out are different persons—the former does not behold the sight, therefore does not experience

the strong impression on the imagination; the latter obeys a superior, and therefore feels no responsibility" (Nietzsche).

"The proud conviction forces itself upon us with irresistible power that a high, if not the highest, importance for the entire development of the human race is ascribed to the German people" (Bernhardi).

"In our German people peaceful disposition and warlike prowess are so happily mixed that in this respect no other people on the earth can rival us, and none seems so clearly predestined to light humanity on the way to true progress" (Lange).

"Where in the whole world can a people be found who have such cause for manly pride as we? But we are equally far removed from presumption and from arrogance" (Pastor Rump).

"Germany is the future of humanity" (Pastor Lehmann).

"We must vanquish, because the downfall of Germanism would mean the downfall of humanity" (Pastor Konig).

"That it will be German kultur that will send forth its rays from the center of our continent, there can be no possible doubt" (Professor Gierke).

"It was given and assigned to us, and we read it in the original text of our destiny, which proclaims to mankind salvation or disaster, according as we will it" (Pastor Rump).

"It was the hidden meaning of God that He made Israel the forerunner of the Messiah, and in the same way He has by His hidden intent designated the German people to be His successor" (Dr. Preuss).

Insincerity of Kaiser.

On July 29, 1914, the Czar of Russia telegraphed the Kaiser: "A disgraceful war has been declared on a weak nation; the indignation at this, which I fully share, is immense in Russia." In reply to this wire the Kaiser, said: "I can not consider Austria-Hungary's action 'disgraceful war.' Austria-Hungary knows by experience that Serbia's promises, when they are merely on paper, are quite unreliable. According to my opinion Austria-Hungary's action is to be looked upon as an attempt to secure full guaranties that Serbia's promises shall also be turned into deeds."

These are the German Emperor's own words that a nation's signed engagement should never be unreliable—that it is not "a scrap of paper," that it should be turned into deeds, and that an attempt, even by force of arms, so to turn it is not "disgraceful war."

Was the Kaiser sincere when he dictated this telegram? He sent it at a time when his government was under written obligation, guaranteeing the independence and neutrality of Belgium; and here are some provisions of that agreement:

"Belgium * * * shall form an independent and perpetually neutral State. It shall be bound to observe such neutrality toward all other States."

"The territory of neutral powers is inviolable."

"Belligerents are forbidden to move troops or convoys of either munitions of war or supplies across the territory of a neutral power."

"A neutral power must not allow any of the acts referred to * * * to occur on its territory."

"The fact of a neutral power resisting, even by force, attempts to violate its neutrality cannot be regarded as a hostile act."

These words were more than the promise of Germany to Belgium; they were Germany's pledge entered into in writing. The Kaiser telegraphed the Czar that such a promise should not be unreliable —that it should be turned into deeds.

On August 4th, 1914, less than a week after the Emperor's telegram to the Czar, the imperial chancellor, in a speech before the German diet, said: "Gentlemen, we are now acting in self-defense. Necessity knows no law. Our troops have occupied Luxemburg and have possibly already entered Belgium. The injustice—I speak openly—the injustice we thereby commit we will try to make good as soon as our military aims have been attained. He who is menaced as we are and is fighting for his all can only consider the one and best way to strike."

Here is Germany's official recognition of the Belgium treaty and of international law; and it is, furthermore, the official admission that Germany had breached that law, had ignored the rightful protests of Belgium, and that Germany's conduct was an act of injustice to Belgium. The sole excuse offered is that "necessity knows no law;" that a nation, when menaced, "can only consider the one and best way to strike;" and that such consideration must be without regard at all to the breaking of pledges or to the rights of others.

At a later hour of August 4th, 1914, the British ambassador to Berlin, with instructions from his Government that Germany must not disregard her contract with Belgium, called upon the imperial chancellor. "Just for a word—'neutrality'—a word which in war time had so often been disregarded—just for a scrap of paper—Great Britain was going to make war on a kindred nation," was the chancellor's reply to the ambassador.

Here is the German chancellor's measure of the value of a nation's engagement and of the force of the law of nations—"a scrap of paper;" and it can not be urged justly that this was an idle utterance of the chancellor for which he and his Government should be free of responsibility, for the record of fact traces the term used to the very highest authority in Germany.

(TO BE CONTINUED.)

To be the child of God is to be the child of Destiny, for God is Destiny—the power that governs the future.—SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 26, 1918.

EDITORIAL.

THE DRINK TRAFFIC.

"WHEN all the breweries in the United States close on December 1st, brewers declare, there will be not more than six weeks' supply of beer in hand and, consequently, beer will not be obtainable after January. It is estimated that in New York alone 10,000 licensed victuallers and saloon keepers will go out of the business. The revenue loss to the government from the suspension of the breweries in the next twelve months is estimated at £28,000,000."

This statement is credited to the *Daily Mail*, and it is evidently made for the purpose of warning the British public of supposed disastrous consequences of prohibition on a large scale. The revenue of the government! Just think of the loss of twenty million pounds in one year! Is it not enough to drive every drunkard to drink, as a matter of patriotic duty?

But the public, after having recovered sufficiently from the shock of the prospect of this loss, to think the matter over, will perhaps, in the first place, remember that a country which spends eleven million pounds a day for war purposes, without fear of bankruptcy, can not feel the loss of the drink revenue very keenly, even if it should amount to the sum given as an estimate. A "drop in the bucket," more or less, does not affect the water supply materially.

In the second place, the public would certainly consider the benefits derived from prohibition, and find that these cover the so-called "loss."

Under prohibition—this has been demonstrated— all industries prosper. More work is done, and the earnings are increased. Prosperity becomes more general. The money which, under wet laws, is absolutely wasted in liquor, is, under dry conditions, spent for food, clothing, schooling for the children, and amusements, and the savings are put into the banks, whence they find their way into the various channels of trade and industry. Owing to this fact alone the government will reap a revenue that more than balances the "loss" of the blood money which drunkenness yields.

Under prohibition, crime decreases. Consequently, there is a great saving in the administration of justice and the maintenance of penal institutions. This is not merely a supposition. It is a fact so well established that, when, for some reason or other, it becomes necessary to put extra restraint upon the inhabitants of

a community, the first thing the authorities do is to close the public-houses. This was done in San Francisco at the time of the great earthquake, with the result that the police, for a long time, had very little to do, beyond the work of rescue. There were few arrests, and many of the places of detention were empty, as long as the city had prohibition. Similar results have been obtained in the State of Kansas, where jails and poorhouses, in many districts, are without inmates, because the people do not drink. What an immense saving to the government and to the people, when crime and poverty are reduced to a minimum!

A contributor to an American magazine says that for every one dollar a State receives in liquor licenses, it pays out two dollars in caring for criminals, paupers, and insane, caused through drink alone. He adds:

"The worst of it is, drink strikes every class where it hurts most. To the simple-minded, it brings physical violence; to the poor, deeper poverty; to the convivial, final loneliness; and to those too much master of their will to suffer the coarser effects, it brings the slow but inevitable fate—an hour when they perceive the keenness is gone from their brains—when the silver cord is loosened and the music of the mind has become a dull, confused roar."

Under prohibition thousands of homes are re-born, as it were. Wives receive back from the allurements and illusions of the dens of sin, their erring husbands, children their fathers, and mothers their sons. Over many homes drunkenness hovers like a spectre. When the curse is removed, love and happiness enter and take up their abode around the cheerful hearth-stone.

No, there is no loss to the government, from prohibition; only gain. A gardener does not consider that he has lost anything when he pulls up by the root the weeds that threaten to kill his precious plants. Nor does the State lose anything by killing off such a noxious weed as the drink traffic, which has yielded only death-dealing fruit. Let us pull it up, root and branch, and reserve the soil of the human heart for the good seed of the Word of God.

J. M. S.

To belong to God is to cease to belong to ourselves. Either God or my wretched self is my center. And if we are swept, as it were, out of the little orbit that we move in when the latter is our center, and are drawn by the weight and mass of the great sun to become its satellites, then we move in a nobler orbit, and receive fuller and more blessed light and warmth. If we do not, we shall be, comet-like, pursuing a wide elliptical course, which will carry us into blackness of darkness and more than icy cold.—MACLAREN.

MINUTES OF THE HULL CONFERENCE.

THE semi-annual meetings of the Hull conference were held in Foresters Hall, Charlotte Street, Hull, on September 15th, 1918. President George F. Richards, of the European Mission, President John H. Wilding, and Elder Frederick G. Day, of the Hull conference, were present. The morning session commenced by singing, "Welcome, welcome, Sabbath morning." Prayer was offered by Brother Robert E. Watson. Continued by singing, "Make the world brighter." After the Sacrament gem had been repeated, the Sacrament was administered by Brothers Robert H. Summers and Herbert F. Hall. The Sacrament hymn, "Again we meet around the board," was sung while the sacred emblems were passed around.

An interesting program was given by the Sunday-schools of the various branches. A talk was prepared and given by Sister Lavinia Walker, of York, on the "origin and ultimate purpose of Sunday-school work," which was followed by Scriptural questions and songs, given by the juvenile children of the Sunday-schools.

President George F. Richards spoke of the advantages derived by the children from regular attendance at Sunday-school. The boys and girls of to-day, said the speaker, will be the men and women of to-morrow. They will be expected to carry off the burdens in the Church now resting upon the parents. The lessons learned in Sunday-school will help to qualify them for future responsibilities and usefulness. The more regular they are in their attendance, and the more studious they are, the greater will be their progress and their future usefulness. The better they are prepared for life's work, the greater will be their success and the easier and more pleasant will be their labors. What we have witnessed in the rendering of the program this morning is an illustration of the lessons learned in school from Sunday to Sunday, and should convince parents and others present of the value of the Sunday-school as a factor in the moral and religious education of the children. An appeal was made to the parents to support the Sunday-school and its officers and teachers, by co-operating with them in the work. He said that the first and greatest responsibility pertaining to the moral and religious training of children rests upon their parents. They should not only avail themselves of the advantages of the Sunday-school in this work of education, but they should read to their children regularly faith-promoting stories from the Bible and other good books. In this way, parents may establish in the minds of their children faith in the Lord and a love for the Scriptures that will remain with them as a beacon-light throughout their lives.

The session was brought to a close by singing, "Thanks for the Sabbath-school." Benediction by Brother Gardham Stainton.

The afternoon session commenced at 2: 30, by singing, "Israel, Israel, God is calling." Prayer by Brother Herbert F. Hall. Continued by singing, "Ye elders of Israel."

President John H. Wilding welcomed all present.

Elder Frederick G. Day presented the names of the general and local authorities. All were unanimously sustained.

Brother James R. Skipworth was the first speaker. He admonished the saints to submit to divine authority. Unity, he said, is a necessity, if we desire to become joint heirs with Christ in His kingdom.

President John H. Wilding, who was the next speaker, said he knew this was the work of the Lord, and that He has set up His kingdom in these last days, and authorized His servants to carry His laws and ordinances to the people. He compared it to the kingdoms of the world, which have four parts: first, a king; second, authorized servants; third, laws; and, fourth, subjects. Christ is the King, and He has sent His servants forth, as in the meridian of time, with the gospel of repentance and baptism. Those who will become great in this kingdom, must obey the gospel, and be the servants of all.

A solo was rendered by Sister Eva Jarman.

President George F. Richards spoke of certain improprieties he had noticed at different times in the administration of the gospel ordinances, in public prayers, and in preaching, and he gave valuable instructions upon the proper order to be observed in such matters. He also counseled the saints to be obedient unto the expressed will of the Lord, by keeping the Word of Wisdom, and to be faithful in obeying the law of tithing, in order that the blessings of heaven may be theirs, and that they may escape the calamities and judgments with which the earth is flooded.

The meeting closed by singing, "What will the harvest be?" and benediction by President George F. Richards.

The evening meeting commenced at 6: 30 by singing, "Come, come, ye saints." Invocation by Brother George H. Norman.

A solo was rendered by Miss Etty Clark.

Elder Frederick G. Day, was the first speaker. He dwelt on the authority in the ministry, and on the calling of the prophets of old, by the voice of the Lord, and cited instances of God's disapproval and vengeance upon those who took the authority unto themselves.

Brother J. W. Jones was next called upon, and said he was glad to know that he, as a human being, was created in the image of God. When we know a thing to be right, he said, we should be steadfast in our convictions.

A quartet was rendered by Sisters M. Barret and F. Dalton, and President John H. Wilding and Brother George H. Norman.

President George F. Richards was the concluding speaker. He said that people should count well the cost before accepting the gospel, because persecution is the heritage of the saints. "Yea,

and all that will live godly in Christ Jesus shall suffer persecution." Their membership in the Church may result in the loss of friends and relatives, scoffing, persecution in different forms, and, possibly, death; but all this must be endured, not for a week, a month, or a year, but until the end of mortal life, for, in the language of the Scriptures, "If after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." We should rid ourselves of all the traditions we have inherited which are in conflict with the laws and requirements of the gospel, and become so thoroughly righteous, as not to long for the "flesh pots" of Egypt, or, when meeting with trials and disappointments, have a desire to return to our former spiritual bondage.

The conference was brought to a close by singing, "O my Father." Benediction by Brother Robert H. Summers.

On Saturday, September 14th, 1918, a priesthood, lady-missionary, and officers and teachers' meeting was held. The condition of the branches was reported, and President George F. Richards gave the saints some valuable instructions.

FREDERICK G. DAY, Clerk of Conference.

ARE YOU A MESSENGER?

To take a message seems such a small thing, and the messenger boy, or girl, may be considered quite an unimportant factor in business life. But, supposing none of the messages were ever delivered, what a great loss that would be. It is just because we do not deliver the messages entrusted to us that so much beauty and holiness is lost.

Each one who bears the stamp of Christian is made a messenger for God, and, when we do not deliver the message, we are indeed found wanting. Do we justify our high calling, or are we silent when the message should be uttered? This is a serious question, for, how much of God's truth is lost to another soul by our silence.

In many instances fear is largely responsible for silence. We realize that to speak, not only entails bravery at the moment, but may also lead to difficulty and unpleasantness in the future. The person who speaks up when "Mormonism" is made an occasion for sneer or jest, has no easy task. It is so easy to be silent, and, we argue, After all, what good does it do to speak and to bring discomfort on ourselves? This was probably just how St. Peter argued, when he heard the servants of the high priest talking round the fire. He went farther than keeping silent; he denied his Lord, saying, "I know not the man." We, too, may go beyond silence and actually deny the Master, unless we are watchful, for silence is the devil's weapon, and having wielded

that successfully, it will not be difficult for him to lead us to actual denial in words.

A messenger must be conscientious, he must feel that the message is the most important factor in life; for, after all, what are earthly concerns, compared with the work of spreading the gospel? We may amass wealth, we may win popularity, we may achieve fame, but will any of these earthly advantages win us one inch of ground along the narrow path? No. When we die, all will be left behind. If, however, we have lived the gospel, that, and that only, will sustain us, as we journey into the great beyond.

Let us all seriously ask ourselves the question, Am I a messenger? And, if by reason of our knowledge of Christ, we answer in the affirmative, let us go a step farther and ask, Are we worthily fulfilling our mission as messengers? If not, let us turn over a new leaf and start afresh. We must not get discouraged, if we fail to achieve our aim at once. We must go on from day to day, growing in grace and praying for strength that we may truly give forth the message entrusted to us; and, more than this, we must give thanks that we have been privileged to be messengers and not left in the darkness of night.

Blackburn. BEATRICE LONGWORTH.

DOERS OF THE WORD.

SOME books are written to give the readers pleasure, some to add to their store of knowledge. But God has given us the Bible for a larger purpose than these. We are not only to enjoy its pages and to learn the wonderful truths it tells; we are to live by them. He that hears the Word and imagines he is religious, when he is not a doer of it, deceives himself. He is like a man that glances at himself in a mirror, and then goes on his way without another thought of what he has seen. He has gained nothing from his hasty look; he is the same as before. The Bible is God's rule of life for us. He expects us to be "doers of the word, and not hearers only."

Instead of glancing, now and then, at the Bible, we ought to take time to look into it, to see what God's will is. The man who does that will feel the call of duty, will live as he ought, and will be blessed in his doing.

There are some things especially, says James, that a truly religious man must do. He must control his tongue. As a horse needs to be bridled, else he may do much harm, so it is with our lips. There is need also to help the poor and the lonely; and, by all means, the heart must be kept clean.

Bradford. E. A.

REPORTED MISSING.

Two sons of Walter Bland, of Halifax, Leeds conference, have been reported missing for a long time and are presumed to be dead.

Private Nelson Bland is presumed to have fallen in France on July 29th, 1917. He was born on May 21st, 1896, at Halifax; baptized by Jos. W. McMurrin, and confirmed by Elder G. D. Weaver on March 31st, 1906. He leaves a wife and child.

Private Arnold Bland is presumed to have been killed in the Dardanelles on Aug. 21st, 1915. He was born at Halifax, July 12th, 1890, and baptized by Wm. A. Cornaby and confirmed by Francis Starkey, Jr., April 19, 1902. He emigrated to Canada, but returned to fight with the English forces.

We express our deep sympathy with the relatives and friends of these brave boys.

Bradford. JOSEPH S. NELSON.

A SOLDIER'S TESTIMONY.

WHILE sitting in a dugout on the western front, I am thinking of the glorious time I have spent with the saints, both in England and Canada. A few days ago we were in action, and are now at rest, although we are still roughing it in the open fields. How many people appreciate their homes, however poor and humble? How many really appreciate the bread they eat, the clothes they wear, and the other many privileges they enjoy? We boys at the front have learnt to appreciate these things more than ever before.

Do not grumble, brothers and sisters, if your lot is hard. There are many others who are in a worse condition. If we did not have the bitter, we would never learn to appreciate the sweet; if we had not sickness, we would not appreciate health; if we did not know hunger, we could not fully appreciate our food. Therefore, let us be thankful for the blessings and privileges that we have.

I have learnt many bitter lessons since I came to France, but it has done me a world of good. God has been good to me, in the two years of my active service, and He has protected me.

Eight months after I landed in France, I was gassed. Last November I was buried alive, and last March I was wounded, and blood poisoning set in, and yet, to-day, I am back again feeling well and strong. I repeat that God has been good, for when anything has happened and I have left the battalion, it has always been for a good purpose.

When I rejoined my unit the first time, I found that my battalion had been practically wiped out. This is only one instance of how our heavenly Father is looking after His children on the battlefield.

But these are not the only blessings. Is it not the greatest blessing to be able to retain a strong testimony of the gospel? Have I not seen many turn away from religion, and say, "If there is a God, why does He allow this war to go on?" The trouble is, they do not trust God implicitly as did Job, and then faith fails them. Faith! Ah, that is the secret. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, * * *" and the next verse goes on to say, "But let him ask in faith, nothing wavering" (James 1: 5). That is the secret. Always remain faithful, pray to God, believing, and you will receive.

My testimony is, that the gospel, as restored to the earth in these latter days by the angel spoken of in Revelations 14: 6, 7, through the hands of the Prophet Joseph Smith, is the only and true gospel. It is the same gospel that was taught by Jesus and His apostles. I know that God lives, and hears and answers our prayers, and that Jesus is the Son of God, and that He will come again the second time in His glory.

PRIVATE GEORGE GREATOREX.

FROM THE MISSION FIELD.

Branch Re-organized.—On the 8th of September, Elder Ether L. Marley went to Leeds and re-organized the local branch. Elder Emmanuel H. Clarke was honorably released with a hearty vote of thanks. Brother Fred Farrar, having been discharged from the army, was reinstated in his old position as president of the branch. He chose as counselors, Brothers Samuel Mitchell and Thomas Greenall.

Baptisms.—On Sunday, September 15th, 1918, a baptismal service was held at the corner of Ellesmere Road and Lyons Road, Sheffield, Sheffield conference, at which three souls were added to the fold, Local Elder Richard S. Gregory officiating. They were confirmed the same day.

A baptismal service was held at Ashby-de-la-Zouch, Nottingham conference, Tuesday, Sept. 17, 1918, at which five applicants were added to the fold. President Leroy S. Dickson officiated. Timely remarks were made by Elder State England, and the candidates were confirmed members of the Church by President Leroy S. Dickson and Elder State England.

A baptismal service was held at Hull, Hull conference, on Saturday, September 14th, 1918, when three applicants were received into the fold. Elder Frederick G. Day officiated. All were confirmed at the water's edge.

Branch Conferences.—The Halifax branch, Leeds conference, held its semi-annual conference on Sunday, Sept. 15th, 1918, in three

sessions. The feature of the day was the Harvest Festival display which had been prepared under the direction of the Sunday-school superintendency. The afternoon session was devoted entirely to songs and recitations of thanksgiving, save for reports given by the auxiliary organization presidents. Branch President Fred Palfreyman presided at all meetings. Conference President Joseph S. Nelson and Elder Ether L. Marley visited and spoke in the evening. A good attendance of saints and friends was had at each of the meetings.

On Sept. 15th, 1918, a branch conference was held at the Gravesend branch, London conference. President James Gunn McKay, Elder James H. Ludlow, and Lady Missionaries Edith Papworth and Zella McCready were in attendance. The first session was devoted to Sunday-school work, and the children did excellently in song and recitation. Short talks were given by the visitors, and one child was blessed. The evening service was devoted to sustaining authorities and to sermons delivered by the conference authorities. A duet was sung by Sisters Gertrude Herrington and Maude Norris. A recitation was rendered by Hilda Woods. All present adjourned to an open-air meeting, where a large crowd gathered to listen to the missionaries speak. It did not take long before the lady missionaries drew a large crowd. A blind vicar came along and, at the conclusion of one of the speeches, said that he would not say anything bad about us, but advised the people to read our history. Then he closed by saying that he greatly admired the self-sacrifice and devotion of the "Mormon" missionaries. Replies were made to his statements.

DIED.

GARFORTH.—At Halifax, Yorkshire, September 2nd, 1918, Sister Eleanor Barrett Garforth. She was born November 16th, 1847, at Ossett, Yorkshire. She was baptized September 25th, 1897, by Elder J. G. Schofield, and confirmed by Elder J. H. Brough. Sister Garforth was a staunch member of the Church. She opened her home for the holding of meetings, when no other place could be found, over twenty years ago.

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